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VILLAGE TEACHER'S ROLE IN COMMUNITY DEVELOPMENT

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I. INTRODUCTION

The village was once India's glory. But it was hardly so when the country became free in 1947. Devitalized by the neglect of centuries and foreign domination, the rural population had become a prey to poverty, ignorance and disease. When political independence was achieved, the task of revitalizing our villages was therefore most urgent. India's answer to the challenge is summed up in the gigantic Community Development programme which was initiated in 1952 on October 2 (birth anniversary of Mahatma Gandhi).

The objectives of the Community Development programme have been defined as follows :

"To promote all-sided development of the village community, including their economic, political, social, cultural and moral development, and in particular

(a) to develop a spirit of community life among the people by promoting co-operation and mutual sharing, leading ultimately to voluntary community ownership of the basic means of production such as land, and fulfilment by the village community of responsibility for the welfare, employment and livelihood of all its members;

(b) to make the village self-sufficient in the primary needs of life, such as food, clothing and shelter, and to promote the development of each village along with the development of the local area of which it forms part; and

(c) to develop self-reliance in the individual, and initiative in the community so that the people are able to manage and run their affairs themselves and make the village self-governing units of the larger Indian democracy."

In specific terms, the objectives are : to assist each village in planning and carrying out an integrated, multiphased family and village plan directed towards increasing agricultural production; to improve existing village crafts and industries and to

organize new ones; to provide minimum essential health services and to imporve health practices; to provide the required educational facilities for children as well as adult education; to provide recreational facilities; and to improve housing and family living conditions.

It is important to underline the word 'assist', for the Community Development Programme is not something that will build up the villages *from outside,* without the villagers themselves taking a hand in it. Even if it were possible for outsiders to make the villages grow as they should, it would not have been worth it, for life can only grow from within. That is why the essence of the Community Development programme is not to provide resources from outside but to *help* the people to create them.

To provide this help, technical and other, the Government of India has set up, through the Ministry of Community Development and Co-operation, an organization which has been conducting the programme with the help of the State Governments. In this work of building up the villages, the services of the village teachers have lately been requisitioned. It has been realized that the success of the programme requires the close association of the village school and the village teacher with all phases of development. For, the village teacher has a significant role to play in the life of the villages.

II. SCHOOL AS A COMMUNITY CENTRE

One of the important planks of the Community Development programme is education—social and general. It provides the base on which the socio-economic structure of the community is to be built. It is education which can enable the villagers to overcome the inertia of centuries, open the windows of knowledge and develop in them the desire and will to achieve improved production and better living. It is through schools as also through programmes of social education that the attitudes of the people in general can be changed and their minds made sufficiently receptive to ideas of social and technological change.

The school can not only build up young minds, but transmit through them to their elders a changed outlook on life.

The problems of rural schools are not identical with those of urban areas. Consequently, the structure of the two will be different. The instructional programme and procedure in rural schools have to be adapted to the needs and experiences of the community so as to advance better living among the people. The rural school has got a significant role of leadership to play in the community. A school becomes a community school inasmuch as it derives its programmes from the problems of the people whom it serves and draws upon all the available resources in attempts to solve them. It should be an integral part of all community activity. It may be a community centre for the village as a whole. Or it may render assistance in the establishment of adult courses, provide recreation programmes, help in the improvement of health and sanitary conditions and initiate other measures that are likely to inspire the community into efforts for a better living.

It is essential that a village school should primarily be community-faced rather than class-room faced. Its instruction should be mostly through activity and learning should be closely related to the environment in which the child lives. Sufficient emphasis should be laid on crafts and agriculture. It should be a "People's School", whose curriculum will epitomise their life and whose activity will reflect the characteristic features of the community in their natural setting.

BASIC EDUCATION

Basic Education, which has been accepted as the national system of education at the elementary stage, is based primarily on learning through activity and aims at enabling children to function effectively as members of a co-operative group. It is however to be borne in mind that the productive aspect of crafts is not to be overemphasised so as to throw into the background its educative content.

It is now generally agreed that the rigid distinction between basic and non-basic schools should be removed. All schools should have certain activities which will keep the child, while learning at the school, close to his community and the life that he lives there. Activities concerned with hygiene, craft, citizenship training, recreation and social service are essential to be introduced in every school.

In addition to the school being linked up with the community in general, it should be closely associated with other community associations. In the context of the present-day conditions in India the three most important village institutions are the school, the co-operative and the panchayat. The activities of these institutions should be co-ordinated.

Co-operatives are economic democracies and develop leadership and skill in democratic procedure. They enable the members of the community to pool their efforts together for both individual and collective objectives. They have a place in both the cultural and economic aspects of rural life and nothing can be more instructive to the children of the school than to get initiated in a proper manner into the activities of these institutions and get a practical first-hand knowledge of their working. The teachers on their part should have a clear grasp of the concept and philosophy of co-operative institutions and be also fairly conversant with their operational procedures. They can introduce in a modest and miniature form, co-operative practices in the school itself.

Introduction of self-government in schools as a co-curricular activity is very important. The system of 'class ministers', where-ever introduced, has developed a sense of initiative and responsibility even among teen-agers. The working of the Panchayats can be demonstrated to the children through these activities.

The school is thus intended to be a vital link in the life of the community. The child should not confine himself to learning of books or some skills but get full scope for expression of his social impulses. He will get training through practical experience to work in co-operation with others both for his personal gain and in the service of the group or the community as a whole. The school as a miniature community will receive and impart a healthy impact influences *vis a vis* the community outside. The leaders of the community will take interest and be involved in the programmes of the school, not in a formal manner like the usual type of parent-teacher association which meets once a year on the school foundation or the prize-giving day in a continuous and intimate manner. Thus outside life will flow into the school and *vice versa.*

SCHOOL PROJECTS

Each one of the activities mentioned earlier can be brought under a project of school work in which the pupil, the teacher

and the village community participate. For example, programmes of cleaning the school, white-washing the school walls, etc., will form a regular feature of school life. Here the parents will join the teacher and student in the work. But instruction of a practical type involving personal cleanliness like cleaning one's teeth, combing one's hair, washing of clothes or using the urinal and latrine can be carried by the children to their homes where it will have a healthy impact upon their parents.

The extension work of a school can be conducted as a school project in the field of social service. For instance, one of the greatest needs of our villages is the planting of trees, and in any programme of this nature the villagers themselves will be anxious to participate. If the school gives a lead they are sure to fall in line and the project will be a success. Similarly, collection and application of manures, preparation of compost pits, plant protection, taking out of weeds from crops collectively, construction of a bund or a drain, cleaning up of a tank or construction of a school wall can be undertaken as school projects.

While the teacher will be closely associated with all these projects, it will be very useful if the extension staff from other technical departments pay visits to such projects and help the children in getting practical knowledge of the various processes involved. Similarly, it will be useful for the teachers and students, especially of the senior classes, to visit demonstration farms which may be available nearby. The school itself should have a small farm or garden attached to it. The students may be asked to adopt, in groups, beds or portions of the farm which they will look after under the guidance of their teacher. It is also possible to maintain small poultry units in the school with the help of children.

It has already been indicated that introduction of self-government in the school is a very important co-curricular activity. Its further extension is now visualised with the development of panchayats which are expected to play a vital role in rural life, having under their charge all developmental activities in addition to administrative and judicial functions. The panchayat is to look after education, culture, youth welfare, women's welfare, child welfare etc. in the village. It will have functional sub-committees in these various fields. The teacher will naturally be an important member of the relevant functional committees. The youth welfare programme can be developed with the help of young persons in

the village and the students of the senior classes. It may be that some of the programmes centre around schools and are physically located in the school premises.

School activities should also include the participation of teachers and the students (of high schools) in rural areas in the programmes of adult literacy and social education. In our country the percentage of literacy is very low. It is high time that a concerted effort is made to make all adults literate. But literacy programmes are not merely intended for the benefit of adult illiterates. They are designed to sustain the educational growth of those who come out of the elementary schools and cannot afford to continue their studies and who will otherwise lapse into illiteracy. These measures are necessary both for men and women.

The problems of women's education should receive special consideration in our future planning. The closing of the gap in the field of education between men and women is a matter of great priority and both official and non-official effort has to be mobilised in this field of development. In the rural areas a lead has to be given in the community development blocks. The village teacher should get the Panchayats, Mahila Mandals and other organizations working in the village to help in changing the attitude of the people towards girls' education.

III. ORIENTATION TRAINING

The pivot of the whole school programme is the teacher. He is expected to be a friend, philosopher and guide to the villagers and in all extension programmes he has to take a prominent part either by himself or in co-operation with other departmental extension staff and the village level worker.

The teacher is traditionally a leader of the village. For one thing, he belongs to it and is not an outsider. For another, fellow villagers come to him for advice when they are in difficulty. If they have to deal with the authorities, send petitions or make representations, the village teacher is the man to advise them,

to draft petitions or to lead delegations on their behalf. He is directly in charge of the boys and girls of the village, but indirectly he is also a sort of guardian to the adult villagers, most of whom have known no education. Any idea from the village teacher is likely to command more respect than from any other source. To draw him into the Community Development programme should therefore yield great dividends.

At the same time it must be acknowledged that the status of the village teacher has undergone a great change for the worse in recent decades. He is not always the natural leader of the village that he used to be. If his former position of glory has to be restored, it is all the more reason why he should be included in the Community Development programme. It will give him an opportunity to re-establish his leadership and do useful work for the country. Side by side, it is essential to consider how his economic status can be improved in order to enable him to play his role effectively.

It may be said that the primary task of a village school teacher is to teach his pupils at school. That is true. His routine duties of teaching come first. But if he is inspired with the idea of lending a hand in the task of building a new India, and is trained in the extension method, he can certainly do his share of the work even at school and certainly outside. Without detriment to his primary task of teaching school children their routine lessons, he can have plenty of occasions to teach them new ideas about the way in which life in the villages may be improved. He can train his boys to think along scientific lines and understand the scientific way of doing things. He can give demonstrations, say, of gardening or growing vegetables in the school compound, and can even make batches of students responsible for specific projects of compost manuring or constructing smokeless *chulas*. He can develop the co-operative habit among his pupils and make them co-operation-minded. Such lessons through demonstrations at proper intervals will fire the imagination of the pupils and they will not only learn to do useful things the right way but also develop the new outlook and attitude needed for the development of the community.

Outside school hours, the school teacher can take direct part in the activities of the Community Development programme. He can be a member of the Village Committee for Agricultural

Production, for instance. He can be a good link between the villagers and the village level workers. This will make their task much simpler and much more productive. Again, the teacher can use his influence to remove the habit of thinking along conservative lines, and to develop among the village people curiosity and interest in doing things in a better, more scientific, and therefore more efficient way.

But before all this can happen, the teacher himself must acquire enough education and training in extension methods. He must be educated in the philosophy of Community Development and in extension technique. He must be made aware of his responsibilities and opportunities. He must, for instance, be taught to be socially conscious of the village and its people, their needs and problems, their hopes and potentialities. He must be made aware that though India is politically free, her people are not yet free from ignorance, poverty and inertia and that they must be educated, trained and assisted in preparing themselves to play their individual and group roles effectively in the free society. He should be enabled to set a living example in such things as gardening, cultivation practices, poultry rearing, cleanliness, sanitary practices, and household improvement. Above all, he must recognize the strategic opportunity his school has in setting achievable examples to the village in sanitation, citizenship, gardening, etc. He must learn to reorient his ideas about education and include within it the imparting of knowledge to the people with regard to co-operative activity and living. Lastly, it must be brought home to him that the role of a teacher presupposes a readiness to listen to all sides of a village conflict and to impress upon the contending parties that if only they put principles above petty personal jealousies, conflicts will disappear like summer clouds. He must know that the most important thing is to change the attitudes and practices of the people and he must himself start by changing them in his own case. Once he understands all this, there is no doubt that the school teacher can make a very substantial contribution to the programme of building a new life in the villages.

It was decided that the scheme should be administered by the Education departments of the State Governments. They were to be assisted by the Development Commissioners and their staff. However, the actual implementation was to be through the Block organizations. According to the scheme, each State had

to select a team of two persons, one of the rank of District Social Education Officer or Chief Social Education Organiser and the other of the rank of Social Education Organiser. These two were to form a kind of peripatetic or travelling team of trainers and hold training camps all through the year and for village school teachers of the State. The Centrally administered areas were to be linked up with the neighbouring States having the same regional language, so that these areas had to select only the teachers to be trained in the camps and not their peripatetic trainers as well. It was decided that there should be eight such camps a year in every State, each lasting for a month.

The machinery for selecting the peripatetic team was to be a committee in each State consisting of the Development Commissioner, the Director of Education and a third member co-opted by them.

This task of educating the teacher in the new ideas of Community Development and extension methods was undertaken by the Ministry of Community Development and Co-operation in conjunction with the Education Departments in the States. A programme called the Orientation Training of Village School Teachers Scheme was formulated and the work started in 1957.

According to the scheme, the teachers to be trained had to be the primary school teachers of the schools located in the Intensive Development Blocks in the States. The selection of teachers, it was suggested, could be made by a committee comprising the Sub-Divisional Officer of the area (who would act as the Chairman of the Committee) in which the Block is situated, the Block Officer concerned, and a representative of the Education Department at the Sub-Division or the District level. The two Social Education Organizers of the Block might also be associated with the Committee.

The number of teachers to be trained in each camp was to be at least 50. It was calculated that if four to five teachers were selected for every Village Level Worker's Circle, then the average of ten Village Level Worker's Circles in a Block would give 40 to 50 teachers to a Block. In case a Block included less than ten Village Level Worker's Circles, the deficiency in the number of teachers could be made up by teachers from an adjacent Block. Care was to be taken to get only such teachers trained as were

enthusiastic about rural work, not very elderly persons, preferably those who belonged to multi-teacher schools so that their absence from their schools for a month might not dislocate the routine of those schools.

An important point for each camp was that its site should be within the Block from which teacher-trainees are drawn. Sanitary lighting, water and other arrangements like the purchase of equipment for the camps were to be made by the Block Officer. The Block staff would also associate themselves with the training and other activities in the camp in consultation with the peripatetic team. The Development Commissioner or his Deputy would spend a day or two in each camp, mix with the trainees and give suggestions to the trainers, if any, and observe the conduct of the camp. The following subjects were suggested for inclusion in the training course :

(*a*) Citizenship

(*b*) Five-Year Plan and Community Development programme

(*c*) Aims and objectives of Community Development

(*d*) Development activities in a village with particular emphasis on co-operation, panchayats and public health and village industries

(*e*) Social education activities in the village and technique of teaching adults

(*f*) Recreational and cultural activities in the villages

(*g*) Youth organisations

(*h*) Women's activities

(*i*) Children's activities

(*j*) Community centres

(*k*) Organisation of youth camps and village leader camps

(*l*) Scouting and first aid

But these were only suggestions and there was no rigidity about them. To make the training fuller any other related topic could also be added.

Provision was also made in the scheme to supply the camps with books and other equipment such as audio-visual aids, cinema projectors, film-strip projectors, musical instruments, first-aid boxes, medical chests, etc.

By the end of the Second Five-Year Plan, there will be about 18,000 Intensive Development Blocks at work—and some will even have completed their intensive phase by then—and it is the intention of the Government to bring all these Blocks ultimately within the ambit of this scheme. At present, however, the scheme naturally covers only the existing Intensive Development Blocks numbering about 600.

IV. PROGRESS OF THE SCHEME

In pursurance of the scheme, a camp was held in New Delhi for three weeks in April 1957 to give a short course of training to the peripatetic teams of trainers recruited and sent by the States. Altogether, 17 teams were allotted to the States, Uttar Pradesh, Madhya Pradesh, and Bombay getting two teams each in view of their bigger territory, and the rest of the eleven States one team each. However, for one reason or another, not all the States could participate in the scheme in 1957-58. Only eight States, namely, Andhra Pradesh, Kerala, Madras, Mysore, Bombay, Madhya Pradesh, Uttar Pradesh and Rajasthan put the scheme into operation in the first year. Others took it up in 1958-59. Altogether, 32 members of the peripatetic teams attended the 1957 camp and undertook the training.

Care was taken to give these men, who were already experienced in social education and rural development, some advanced training in the work to be done. Experts in the different subjects gave talks and held discussions during this three-week period.

Some of the subjects on which lectures were delivered and discussions held were: Problems of Education; Children's Programmes; Information and Community Centres at Block Headquarters; Panchayats; Role of Women in Community Development; Problems of over-population in India; Food and Nutrition; First-aid; Behaviour Adjustment; Community Development and Co-operation; Dynamics of Group Thinking; Role of School Teachers in Agriculture; Art, Beauty and Aesthetics in Rural Life; Teacher and the Health Programme; Home Nursing;

Rural Education in India; Citizenship; the Five Year Plans; Role of the Village School Teacher in Social and Formal Education; Adult Literacy Methods, etc. In addition, the teams had workshop practice.

After training, the peripatetic teams left for their respective States and held camps there. No team could hold eight camps—the target for each team—in the first year since the States took time to settle the preliminaries. Some started in July, others in August, and some even later. Hence the number of camps varied from State to State and everywhere the number fell short of the target. The table below shows the extent of the implementation of the scheme in 1957-58 State-wise :

Name of the State	No. of camps held	No. of teachers trained
Andhara Pradesh	4	192
Kerala	6	291
Madras	6	380
Mysore	5	244
Bombay	{6 6	{296 184
Uttar Pradesh	{6 6	{252 242
Madhya Pradesh	{3 3	{150 100
Rajasthan	1	35
	52	2,371

Thus, in 1957-58, altogether 52 camps were held in the States and 2,371 teachers trained. The cost of the scheme was a little over Rs. 2 lakhs.

At the end of the first year, the States sent short reports in connection with the implementation of the scheme. To give some idea of the working of the scheme, a short summary of the reports of some States is given below.

Madras, which held 6 camps and trained 380 village school teachers in the first year, reported that camps were closely watched and guided by the Assistant Development Commissioner who visited them and stayed at the camp site for a day or two to impart instruction and to inspect the progress. The Additional Development Commissioner also visited the camps, took a few classes and gave ideas relating to the implementation of the scheme. The programme in the camps connected the village

school teacher to the chain of development workers, from the Development Commissioner down to the Gram Sevak, and put him in the position of a sort of village level educator and immediate guide for the villagers in the social education programme. The items of work the village teacher might undertake in the village, apart from his routine work at school, were evolved by the teachers themselves, with some guidance from the trainers.

The syllabus suggested by the Ministry of Community Development (given in Chapter III) was followed. A first-aid course was also given by the Medical Department in co-operation with the local doctors, while the Cub master's training courses (Scouting) were conducted by the Bharat Scouts and Guides, Madras.

In the Madras camps, group discussions were held to list the activities to be followed up by the teachers on their return; about 60 points were said to have been evolved in the course of these discussions.

Andhra Pradesh reported that general insight was gained into the problems relating to the organization of the camps; whole-hearted co-operation from the Block staff was available in a few camps. Some of the District Officers visited the camps and addressed the trainees. Some suggestions have also been made with regard to the syllabus. For instance, it was pointed out that it would be better if provision was made for excursions to the developed and under-developed villages of the Block where the camp was held. Because transport was expensive, trainees were taken only to villages within five miles of the camps (and not farther) to have group discussions with the villagers. Another suggestion was that the presence of the District Officers, or the officers of the Welfare Departments like those of Animal Husbandry, Agriculture, Co-operation, Cottage Industries and Public Health, would be stimulating and discussion between them and the trainees would help.

Mysore reported that morning and evening community prayers were conducted in the camps. Verses from scriptures were sung in chorus, followed by one hour of *shramdan* and *saphai* (cleaning) work. An hour and a half was given to library work. Four hours were allotted daily to lectures and discussions. The District Officers and the Block specialists of the Development

Departments delivered lectures in addition to those delivered by the peripatetic team. Lectures on first-aid and scouting were also arranged and discussions followed. The trainees were sent to the villages to organize meetings and to study the development work undertaken there. Demonstrations in the construction of flush latrines, soak pits, smokeless *chulas* and in the preparation of soap were given to the trainees. In the evenings, the trainees were given a chance to exhibit their talents. Educational films were shown. The camp was run by the trainees themselves who were formed into a committee for the purpose. Important news items were taken from newspapers and pasted on a wall news-board. The trainees maintained diaries and took notes of the lectures they attended. As regards follow-up activities, the Social Education Organizers were requested to contact the trained teachers when they went back to their villages and to watch how they were utilising the training received by them.

In *Uttar Pradesh,* the camps were visited by the Presidents of the District Boards. The training in scouting was given by Bharat Scouts and Guides and training in first-aid was arranged with the help of the Director of Medical and Health Services. The syllabus given by the Ministry of Community Development was followed with slight modifications in the number of periods allotted to each subject. Talking points on each topic were also prepared. As follow-up activity, seminars were organized in some places, and as a result the following were recommended :

(*a*) Activities inside the school : improvement of school buildings, digging of compost pits and compost making, construction of Wardha-type urinals, *saphai* work through cleaning of the school building and the compound, kitchen-gardening, supply of newspapers and periodicals including childrens' literature, meeting of Bal Sabha once a week, training in scouting and Red Cross, games and sports;

(*b*) Activities outside the school : (mainly in the villages where the teachers reside and can easily supervise the work) organization of youth clubs in the village with the objectives of (i) Production projects, (ii) Recreation Projects, (iii) Community Service Projects;

(c) Activities to be taken up in a personal capacity: the teacher may carry out development programmes in his own field and farm, and teach the village by his example.

Kerala reported that in the camps, besides the routine work of the peripatetic team, officers of the Planning, Development and Education Departments, District Officers of all the Development Departments, Block Development Officers, Extension Officers, Officers of the Cocoanut Research Station, Five-Year Plan Publicity Division, Bharat Sevak Samaj and Bharat Scouts and Guides also conducted classes and guided discussions, the latter being used as an effective method of teaching. During the training period, the teacher-trainees prepared talks, charts, posters, one-act plays and folk songs on the Five-Year Plans and development activities. A study tour was arranged to places of interest like agricultural farms, poultry farms, cattle breeding stations, irrigation projects and community centres and other development works in the Blocks. The trainees showed appreciation of the programme and were impressed by it. Among other subjects, training in first-aid was also given. The syllabus sent by the Community Development Ministry was adapted to local conditions and problems in the State. With the object of reviewing the work done by the teachers and of making useful suggestions about the follow-up programme, a seminar was held in which representatives of teacher-trainees, officials of the Planning and Development and Education Departments, Block Development Officers, interested non-officials and the peripatetic team participated.

In *Madhya Pradesh,* a syllabus was drawn up including the following 10 subjects :

(1) Five-Year Plan and Community Development
(2) Extension Education
(3) Citizenship
(4) Agriculture and Animal Husbandry
(5) Public Health and Sanitation
(6) Education and Social Education
(7) Cottage Industries
(8) Co-operatives and Panchayats
(9) Scouting and Guiding
(10) First-Aid

District Officers of the various Development departments also gave talks and demonstrations. Each trainee was given an evaluation paper in the form of a questionnaire to record his frank opinion about the scheme. It was found that none of the selected teachers had much knowledge about their villages and hence another questionnaire pertaining to the population of their respective villages, village development works, Gram Sevak and village institutions, etc., was prepared. The teachers were asked to bring the answers with them to the camps. This, naturally, aroused in them an interest in villages where they lived and worked. The last three days at the camp were exclusively devoted to the formulation of a programme of work for the trainees on their return from the camp. A programme was evolved after group discussions of the trainees under the guidance of the peripatetic team.

Generally speaking, the following were the types of activities which the teachers decided to undertake on their return to the villages :

1. To organize Special Service Leagues in the school in order to attend to items like sanitation, training in the queue system, maintaining a school garden, making a compost pit, holding cultural competitions, raising kitchen gardens, organizing a school co-operative and a library.
2. To organize village youth for constructive, cultural and recreational activities; group discussions and development activities; staging folk dances and other programmes; adult education classes; inter-village tournaments and matches; organizing *shramdan* parties at least once a month.
3. To practise improved methods of cultivation in the teacher's own premises.
4. To form Parent-Teacher Associations.
5. To be in close touch with the Gram Sahayaks and to help them in the implementation of their individual and group-projects and extension work in the villages.

It was suggested that the Inspectors and officers of the Education Department (including the S.E.O.s) should themselves participate in the camps for a few days in order to become familiar with the syllabus and objectives of the camps, so that they might effectively supervise the follow-up activities.

Besides the general programme given above, each trainee was persuaded to prepare his individual plan for the village for a year in order of priorities.

Madhya Pradesh State made several suggestions including the award of annual prizes, the appointment of more than one hundred teachers as Gram Sevaks, the organization of refresher courses for trainers and trainees once a year, and the provision of an additional member to the women's peripatetic team to attend to craft training.

V. CONCLUSION

To sum up, the economic and social edifice of rural India is to be built on a triangle of which the school forms the base, the co-operative and the panchayat the two other arms. Each has to support the other and to sustain, nourish and strengthen the community. All developmental activities have to be properly integrated and pressed into the service of the people. The school should be brought out of its isolation and the community should consider it as an integral part to be built up in close relation to its life and problems, and not treat it as an office established by the Government or as an outside agency. The school and the teacher should give the leadership to the community.

The scheme of orientation training for village teachers is now in the third year of operation. In the meantime there has been fresh thinking on the subject, namely, how best to train the village school teacher and get him to contribute effectively his maximum to the gigantic task in which the nation is engaged. The idea of the peripatetic team was an emergency measure. The current idea is to replace it by training in established training centres and educational institutions in the villages.

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